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seem multiplied, and that fourth year may be worth all the rest in its influence upon character and inclination.

How to meet this new danger should engage our best thinking. I certainly favor a campaign of some kind, that this condition may be brought plainly to an issue.

Very sincerely,

GRACE C. TYLER

A PROTEST

[The protest below seems so just and so temperate as to be worth printing. Amusement—in which race had no part—and some suggestion of a difficulty which teachers of English meet more and more as the age limit of compulsory education rises were reasons for publication.—EDITOR]

My attitude toward the *English Journal* has, since its foundation, been so constantly one of hearty approval, and I have so habitually boosted it to fellow-teachers as undoubtedly the best publication of its kind, that I am sure you will not misunderstand me if I venture to protest against one feature of the September issue, which has just reached me.

I refer to the unspeakable verses by one Rhoda Wyet called "Exit" (p. 430). Anti-Semitism has reached to high places in these days of ferment after the war, but I should never have believed that the idealism represented by the *English Journal* would open its gate to such prejudice. Why the particular bits of slang so sedulously collected in the poem should be attributed to a Jewish boy I do not understand. They are a most unscientific mixture of Boweryese, Hibernianisms, navy slang, British colloquialisms, and what nots. That to a Jewish lad should be attributed the intense zeal here described to leave school and go to work is again unrepresentative, as you surely, from your experience with Chicago schools, must feel. Jewish parents are willing to make any sacrifice to keep their children in school and give them the advantages they themselves lacked, and the children are only too anxious to co-operate. Again, I doubt whether it is just a Jewish child that cheats in school. I have had pretty wide experience with all types, and I am afraid that dishonesty is pretty fairly distributed in the human race, so far as it exists. Why, too, must commercialism be made a Jewish trait? It certainly would seem that a race which has preferred to endure horrors for mind and body rather than give up its faith is not exactly unidealistic.

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